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INTELLECTUAL HISTORY OF KAZAKHSTAN IN THE XXTH CENTURY: BIOGRAPHIES AND INTELLECTUAL LEGACY OF PROMINENT SCHOLARS

Abstract. This article is devoted to a comprehensive analysis of the intellectual history of Kazakhstan in the XXth century, considered as a key factor in the formation of Kazakh statehood. The study focuses on prominent intellectuals, their biographies, and their interaction with the historical and sociocultural environment of that era. The article provides an overview of foreign and domestic studies devoted to intellectual history. The scientific novelty of the study lies in its interdisciplinary examination of the main stages of the development of Kazakhstan's intellectual history in the XXth century, combining historical, cultural, and political analysis. The results show that prominent representatives of the Alash intellectual movement were the bearers of public consciousness and a strategic resource for the intellectual development of society. A comparative analysis was conducted of the transformation of society during the Soviet period under the influence of the totalitarian system, repression, and the institutional growth of science and culture, as well as the rethinking of heritage and challenges in the modern era.

Keywords: *intellectual history, Kazakhstan, national intelligentsia, Soviet period, independence, cultural heritage.*

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XX ҒАСЫРДАҒЫ ҚАЗАҚСТАННЫҢ ЗИЯТКЕРЛІК ТАРИХЫ:
КӨРНЕКТІ ҒАЛЫМДАРДЫҢ ӨМІРБАЯНЫ МЕН ЗИЯТКЕРЛІК
МҰРАСЫ

Аңдатпа. Мақала Қазақстан мемлекеттілігінің дамуын қалыптастырудың негізгі факторы ретінде қарастырылатын XX ғасырдағы Қазақстанның зияткерлік тарихын кешенді талдауға арналған. Зерттеу көрнекті зиялыларға, олардың өмірбаянына және сол дәуірдің тарихи және әлеуметтік-мәдени ортасымен өзара әрекеттесуіне бағытталған. Мақалада зияткерлік тарихқа арналған шетелдік және отандық зерттеулерге шолу жасалады. Зерттеудің ғылыми жаңалығы тарихи, мәдени және саяси талдауды біріктіретін XX ғасырдағы Қазақстанның

зияткерлік тарихын дамытудың негізгі кезеңдерін пәнаралық зерттеуде жатыр. Нәтижелер Алаш қозғалысының зиялы қауымының көрнекті өкілдері қоғамдық сананың тасымалдаушысы және қоғамның зияткерлік дамуының стратегиялық ресурсы болғандығын көрсетеді. Тоталитарлық жүйенің, қуғын-сүргін мен ғылымның, мәдениеттің институционалдық өсуінің ықпалымен кеңестік кезеңдегі қоғамның трансформациясына, сондай-ақ қазіргі дәуірдегі мұра мен сын-қатерлерді қайта қарауға салыстырмалы талдау жүргізілді.

Түйін сөздер: зияткерлік тарих, Қазақстан, ұлттық зиялы қауым, кеңестік кезең, тәуелсіздік, мәдени мұра.

Майя Урузғалиева, Разия Асылгожина, Венера Жексембекова
**ИНТЕЛЛЕКТУАЛЬНАЯ ИСТОРИЯ КАЗАХСТАНА В XX ВЕКЕ:
БИОГРАФИИ И ИНТЕЛЛЕКТУАЛЬНОЕ НАСЛЕДИЕ ВЫДАЮЩИХСЯ
УЧЕНЫХ**

Аннотация. Статья посвящена комплексному анализу интеллектуальной истории Казахстана XX века, рассматриваемой как ключевой фактор формирования развития казахстанской государственности. Исследование сосредоточено на выдающихся интеллектуалах, их биографии и взаимодействии с исторической и социокультурной средой той эпохи. В статье представлен обзор зарубежных и отечественных исследований, посвященных интеллектуальной истории. Научная новизна исследования заключается в междисциплинарном исследовании основных этапов развития интеллектуальной истории Казахстана в XX веке объединяющем исторический, культурологический и политический анализ. Результаты показывают, что выдающиеся представители интеллигенция движения Алаш выступали носителем общественного сознания и стратегическим ресурсом интеллектуального развития общества. Проведен сравнительный анализ трансформации общества в советский период под влиянием тоталитарной системы, репрессий и институционального роста науки, культуры, а также переосмыслением наследия и вызовы в современную эпоху.

Ключевые слова: интеллектуальная история, Казахстан, национальная интеллигенция, советский период, независимость, культурное наследие.

Introduction

Intellectual history, as an interdisciplinary field of humanities, studies the evolution of ideas, concepts, and systems of knowledge that shape public consciousness. The emergence of intellectual history in Kazakhstan at the turn of the XXth century is linked to the complex processes of statehood and cultural identity formation amid large-scale political and social transformations; two world wars, the October Revolution of 1917, famine, mass political repression, and other economic and social experiments carried out by the Soviet leadership.

The history of the Kazakh intelligentsia is not only the biographies of outstanding thinkers, but also evidence of the struggle to preserve language, traditions, and cultural values. The beginning of the XXth century was marked by the rise of national consciousness and the activities of the Alash movement, which became the foundation for the formation of the intellectual elite. During the Soviet period, the development of science and education took place under

conditions of strict ideological censorship and repression, which simultaneously stimulated institutional growth and restricted freedom of thought.

The post-Soviet era has brought new opportunities for humanitarian research, the restoration of historical justice, and integration into the global scientific community, but it has also revealed problems of funding, staff shortages, and institutional instability.

The relevance of the study is determined by the need for a comprehensive analysis of the intellectual history of Kazakhstan as a key factor in national development. In the context of global challenges and modernization processes, it is the intellectual elite that plays the role of a strategic resource, ensuring the sustainability of cultural identity and the ability of society to adapt to new realities.

The relevance of this study is determined by the need for a in-depth analysis of the intellectual history of Kazakhstan as a key factor in national development and the formation of political identity. In the context of global challenges and ongoing modernization processes, the intellectual elite serves as a strategic resource that ensures the continuity of cultural values, the stability of political culture, and society's ability to adapt to new historical realities.

Modern Kazakhstan, which is actively developing politically and implementing large-scale reforms, requires a renewed understanding of its past. The study of intellectual history makes it possible to identify the historical foundations of political modernization, to understand the logic behind the formation of national statehood, and to determine the ideological resources that may be in demand during the country's further political evolution.

The aim of the study is to identify the key stages in the development of Kazakhstan's intellectual history in the XXth century and to determine the significance of its conceptual ideas in the formation of national identity.

To achieve this goal, the following tasks are set:

- 1) to analyze the preconditions for the emergence of the national intelligentsia at the beginning of the XXth century;
- 2) to characterize the ideological and political orientations of the Alash movement;
- 3) to examine the peculiarities of the transformation of the intelligentsia during the Soviet period;
- 4) to study the processes of rehabilitation and reinterpretation of historical heritage in the era of independence.
- 5) to determine how the study of intellectual history helps to identify the mechanisms of political culture formation in Kazakhstan.

The scientific significance of the work lies in its comprehensive approach to the analysis of intellectual history, combining methods of historical science, cultural studies, political science, and biographical analysis, which allows it to go beyond the traditional political-historical interpretation.

Literature review

Intellectual history is a scientific discipline that studies the origin and development of ideas, as well as their influence and dissemination over time. It

is an interdisciplinary field that is actively discussed and researched by scholars, remaining relevant throughout the XXth century and to the present day.

Today, the issue of intellectual history is actively studied in all fields of science. The term «intellectual history» remains a subject of debate and has no clear definition. First introduced by James Harvey Robinson in the early XXth century, it has become widespread among researchers studying ideas in a historical context. According to Lovejoy, most interesting in ideas which attain a wide diffusion, which become a part of which become a part of the stock of many minds [1,19]. His approach made it possible to systematically study ideas not only as philosophical doctrines, but also as historically changing constructions. Lovejoy's intellectual history is based on personality.

After A. Lovejoy, Q. Skinner focused on the problems of intellectual history. Skinner paid special attention to the methodological side of the work, and in his bibliography, works on the history of ideas occupy about the same volume as publications on analytical philosophy and procedures for contextual reading of texts [2,63].

In his book, «What Is Intellectual History?», Richard Watmore discusses the relevance of intellectual history: understanding what people thought in the past and why helps us to better comprehend contemporary ideological and political programs. [3].

Gutorov V. A., Shirinyants A. A., Teleuova E., Kabdoldina K. analyze the works of A. Lovejoy, K. Skinner, J. Pocock, and other representatives of the Western school of intellectual history in their research [4;2]. In general, the contribution of various scientific schools in Western Europe and the United States has been a key factor in the formation and development of intellectual history as an independent scientific discipline.

In the study of the qualitatively changing intellectual environment and socio-cultural reality, a special place is occupied by S. P. Kapitsa's theory of civilizational transition, which determines that with the development of the human personality, “there is also an evolution of the intellect, of the mechanisms of social inheritance, through which acquired traits are transmitted to generations and spread” [5].

In the study of intellectual history and biography, considerable attention is paid to the biographical method, which, according to L.P. Repina, «can be very productive precisely because of the need to answer key questions that require access to other levels of sociocultural analysis» [6]. In Kazakh historiography in the first half of the XXth century, intellectual history was generally represented as the writing and publication of biographies of socially significant personalities. This format pursued educational and propaganda objectives within the framework of the Soviet regime. Scientific interest in «biography» increased in the second half of the XXth century with the revival of interest in the individual.

The use of the historical-biographical method in their research allowed authors R.M. Zhumashev, A.Zh. Myrzakhmetova, and D.S. Kozhabekov to form their own position in assessing the personality of A.Kh. Margulan [7]. In his dissertation research, Rakhimov E. applied the biographical method, which allowed him to comprehensively reveal M. Shormannov as a personality and as an active collector of information about the traditional culture of the Kazakhs

[8]. This work is situated at the intersection of the «new biographical» and «new cultural and intellectual history» research approaches. In constructing the study's methodological framework, particular attention was given to personal self-identification and individual behavioral scenarios within specific historical contexts. This perspective enabled a shift in focus from well-known episodes in the biographies of Kazakh intelligentsia leaders to the realm of personal history, where the primary research object is personal texts, and the subject is the full life story of the individuals studied [9,83].

In studying the military-diplomatic and socio-political aspects of the life of the Kazakh intelligentsia, according to Zh. Absattarova and Zh. Mazhitova, the approach of «new biographical history» and biographical methods allow us to rethink social institutions and processes of social change, as well as to defend the positions of all participants as witnesses of the era [10].

This article fills some existing gaps in the literature on the intellectual history of Kazakhstan. Previous works have mainly focused either on theoretical discussions of intellectual history or on individual biographies of prominent Kazakh intellectuals, while very few studies have been conducted that integrate biographical research, politics, and state-building into Kazakh intellectual history.

This article attempts to fill this gap through interdisciplinary research encompassing intellectual history, biographical studies, political science, and cultural studies. This work not only demonstrates how the ideas of intellectuals evolve at various stages of the political system but also analyzes them in relation to one another, in contrast to previous works in which intellectuals were analyzed separately. This connects the intellectual transition of the Alash intelligentsia, the intellectual legacy of Soviet-era intellectuals, and the revival of the post-Soviet intelligentsia.

Furthermore, the article contributes to the study of the contradictory nature of the Soviet era, since, while previous studies have typically focused either on institutional modernization or on ideological repression, this article examines how these two interrelated elements shaped the intellectual landscape of Kazakhstan. In summary, this article not only systematizes contemporary approaches to the intellectual history of Kazakhstan, but also proposes an original conceptual framework for understanding the role of the intellectual elite in the political, cultural, and ideological development of Kazakhstan throughout the XX century.

Research methods

The methodological basis of the research was a set of interdisciplinary approaches that made it possible to comprehensively analyze the intellectual history of Kazakhstan in the XXth century as a historical, cultural, socio-political phenomenon. The research used methods of historical science, political science, intellectual history, cultural studies and biographical analysis.

The key research method was the historical and genetic method, which made it possible to trace the process of formation and evolution of the Kazakh intelligentsia in the context of the socio-political transformations of the XXth century. The use of this method made it possible to identify causal relationships

between the colonial policy of the Russian Empire, Soviet modernization, the processes of national self-determination and the development of the intellectual environment of Kazakhstan.

The historical and comparative method was used to compare the various stages of the intellectual history of Kazakhstan: the pre-revolutionary period, the Soviet era and the period of independence. This made it possible to identify the specifics of the transformation of the intellectual elite, changes in its functions, status and role in the political and cultural life of society.

An important place in the research was occupied by the method of intellectual history, focused on the analysis of the evolution of ideas, concepts and ideological attitudes. This approach allowed us to consider the intellectual activity of representatives of the Alash movement and the Soviet intelligentsia not only as a set of biographical facts, but also as a system of socially significant ideas that influenced the formation of national consciousness, political culture and statehood.

In the study of the activities of representatives of the Kazakh intelligentsia, a biographical method was used aimed at studying the life path, intellectual heritage and socio-political activities of individuals. The use of this method allowed us to reveal the contribution of A. Bokeikhanov, A. Baitursynov, M. Dulatov, K. Satpayev and other figures to the development of science, education, culture and national political thought in Kazakhstan.

The method of content analysis used in the study of scientific works, journalism, archival materials, program documents of the Alash movement, as well as the works of the Kazakh intelligentsia of the XXth century was of significant importance. The analysis of textual sources revealed key ideological concepts, political ideas, and features of national discourse from various historical periods.

The work also applied a systematic approach, which made it possible to consider the intellectual history of Kazakhstan as an integral system interconnected with political, social and cultural processes. Thanks to this approach, the intellectual elite was studied not in isolation, but as an essential element of modernization processes, the formation of national identity and the political transformation of society.

The use of interdisciplinary methodology ensured the comprehensive nature of the research and allowed us to consider the intellectual history of Kazakhstan not only as a historical phenomenon, but also as an important factor in political development, the formation of public consciousness and national statehood.

Results

The formation of the national intelligentsia in the early XXth century

The beginning of the XXth century in the history of Kazakhstan was marked by significant changes caused by both internal processes and external influences. During this period, the Kazakh people's national identity began to take shape, educational and cultural movements became more active, and the conditions for the formation of a national intelligentsia were created. A particularly significant factor was the Alash movement, which united the leading intellectuals, educators,

and political figures of the nation, who not only fought for the rights of the Kazakhs but also promoted ideas of philosophical and cultural renewal.

At that time, Kazakhstan was part of the Russian Empire, which imposed restrictions on the development of national culture and education. Imperial policy pursued Russification, narrowing the scope of the Kazakh language and hindering the development of the national intelligentsia. Nevertheless, it was precisely in these difficult conditions that a powerful national liberation and educational potential emerged, which allowed the Kazakh intelligentsia to gradually take a prominent place in public and cultural life.

Representatives of the Alash intelligence at the beginning of the XX century became the founders of the branches of the science of our republic. This is evidenced by their works written in various fields of science. For example, A. Baitursynov's «Literary Guide», M. Zhumabayev's «Pedagogy», M. Dulatov's «Kazakh History», A. Bukeikhanov's «Geography», S. Aspandiyarov's «History of Kazakhstan», Zh. Aimaurov's «Psychology» and others. Such Kazakh intellectuals as A. Baitursynov, M. Dulatov, Zh. Aimaurov, K. Satpayev, as well as others, served in the national interest. These were intellectuals who formed the first group of the Kazakh national scientific intelligence [11,113].

Alikhan Bokeikhanov was an outstanding politician and statesman. His activities were aimed at uniting the Kazakh people, strengthening national identity, and developing the education system. He advocated for the creation of national educational institutions and support for the Kazakh language, believing that education is the foundation of cultural revival and political self-determination. Bokeikhanov also studied the activities of prominent figures of the Kazakh people. His work «Materials on the History of Sultan Kenesary Kasymov» published information about Kenesary's last battles, recorded from the words of an eyewitness to those events, the Kyrgyz Kaligulla Alibekov. A. Bokeikhanov defined the main directions for future research on Kenesary Kasymov's national liberation movement. He identified several key aspects for studying Kenesary's personality as a leader of the uprising [12, 55]. Ahmet Baitursynov, a scientist, educator, linguist, and reformer of the Kazakh alphabet, also made a significant contribution. Mukhtar Auezov called him “the leader of the Kazakh intelligentsia” for his invaluable services to the Kazakh people. Baitursynov devoted his entire life to fighting for the fate and language of his people. He initiated the transition from Arabic script to Latin script, which contributed to the growth of literacy among Kazakhs. Baitursynov developed a national education system adapted to the needs of the people and actively promoted ideas of cultural and intellectual renewal. Akhmet Baitursynov made a significant contribution to research on the history of Kazakh literature and literary theory. For example, he was the founder of Abay studies, and the first articles on the role and significance of Abay Kunanbayev's work were written by Baitursynov. In 1913, three issues of the newspaper Kazakh published a lengthy article by Akhmet Baitursynov entitled «Қазақтың бас ақыны» («The Chief Poet of the Kazakhs»). In it, he for the first time called Abay the greatest poet of his time, explained the depth of his poetry, the breadth of his themes, his special skill in versification, revealed the poet's connections with Russian literature and the aesthetic significance of Abay's work itself [13,125]. Writer and public figure

Myrzhakyp Dulatov contributed to the awakening of national consciousness through his work and active civic stance. His works were often protest-oriented, reflecting the desire to preserve national culture and traditions under colonial pressure. M. Dulatuly, like the Alash scholars, believed that «a noble word must be about the history of the Kazakh people, about its soul». After Shokan Valikhanov, M. Dulatuly was the second to write an article about Ablai Khan. In his article «Khan Ablai», he substantiated the facts about Ablai with literary texts. M. Dulatuly was the scholar who stood at the forefront of Shokan studies in Kazakh science. The study titled «Shokan Chingisuly Valiyhan (1837–1865)» was published in issues No. 71 and 73 of the newspaper Kazakh in 1914. The article was written on the eve of the 49th anniversary of Shokan's death. The article, titled «Шоқанның кім екенін көп қазақ білмейді» («Many Kazakhs Do Not Know Who Shokan Is») was based on information about Shokan's ancestry, his mother's family, his education, and his scholarly work [14, 222–223]. In his works, Dulatov examined historical figures and, through popularizing their legacy, sought to demonstrate the continuity of historical experience and prove that Kazakh society possesses its own tradition of statehood, intellectual culture, and reformist ideas. In doing so, he made a significant contribution to the formation of historical consciousness, transforming national history into a resource for cultural self-affirmation and intellectual renewal.

The Alash movement, which united these and other figures, aimed not only at national political liberation, but also at cultural revival. The Alash party program included the establishment of autonomy, land issues, the matter of religion and other key issues of Kazakh society. Despite pressure from the authorities and restrictions on political rights, the movement laid the ideological foundation for the subsequent formation of national identity.

Political pressure, repressive measures, and a course toward russification create an extremely difficult environment for the emergence of intellectuals. These factors, with the enforcement of prohibitions and government oversight in place, have constrained national leaders. Many representatives of the intelligentsia were persecuted, which slowed down the development of national self-awareness and cultural progress.

Despite this, the intellectual life of Kazakhstan at the beginning of the XXth century laid the foundations for the subsequent development of science, culture, and education. The national intelligentsia became an important factor in the formation of cultural identity, the development of language, and the strengthening of public consciousness, playing a key role in the transformation of Kazakh society and the transition to the modern stage of national self-determination.

Thus, the initial stage of the formation of the national intelligentsia in Kazakhstan was a complex process in which historical, cultural, and philosophical factors were intertwined. This was a time of struggle to preserve and develop national culture, create educational structures, and build intellectual capacity capable of ensuring the sustainable development of the nation in the colonial era.

Intellectual life in Kazakhstan under Soviet ideology

The establishment of Bolshevik rule in Kazakhstan marked the beginning of profound and comprehensive transformations that largely determined the future

fate of the national intelligentsia and the development of the region's scientific sphere.

The impact of Soviet-era ideology on science was mixed. Above all, this has led to a massive increase in education and skills. On the one hand, it ensured an increase in literacy and professionalism, but on the other hand, the authorities imposed high ideological demands on the intelligentsia. The repressive campaigns of the 1920s and 1930s, the fight against «nationalism» and «bourgeois remnants», led to the loss of a significant part of the national workforce, which had a negative impact on the intellectual development of the region. Nevertheless, it was during this period that a new Soviet intelligentsia began to form, involved in projects of industrialization, cultural revolution, and scientific and technological development.

At the dawn of Soviet power, key educational and scientific institutions were established, including the Kazakh Scientific Research Institute (1933), the Academy of Sciences of the Kazakh SSR (1946), and numerous research centers. These organizations became centers for training personnel and developing various scientific fields, from history and archaeology to ethnography and linguistics.

One of the prominent figures of that time was Kanyish Satpayev (1899–1964), a geologist, academician, and founder of the Academy of Sciences of Kazakhstan. Kanyesh Satpayev personally supervised a comprehensive study of the natural resources of the Mangyshlak Peninsula, research into new deposits of coal, oil, gas, and ferrous metallurgy ores, and actively supported the construction of the Irtysh-Karaganda canal. His encyclopedic knowledge allowed him to take a personal part in the creation of major scientific centers [15,14]. He was not only an outstanding geologist, but also a public figure who defended the interests of the Kazakh people. In his speeches and initiatives, he raised issues of education and training of national personnel, striving to ensure that Kazakh youth had equal opportunities in science and production. He also paid attention to the study and popularization of Kazakh history and supported research in the fields of archaeology and ethnography. He collaborated with writers, musicologists, and historians, emphasizing that the intelligentsia should be not only the bearer of knowledge but also the guardian of national identity.

Mukhtar Auezov - one of the most important examples of representatives of national intelligentsia of Kazakhstan of the XXth century. His multifaceted activities spanned literature, science, and social thought. His epic novel «The Way of Abay» not only artistically interpreted the life and philosophy of Abay Kunanbayev, but also became an intellectual platform for understanding the role of the intelligentsia in the modernization of Kazakh society. Through the image of Abay, Auezov showed the need for a synthesis of tradition and enlightenment, which became a key idea of the national intelligentsia of the XXth century. Mukhtar Auezov was repeatedly subjected to pressure from the authorities, primarily because of the content of his play Khan Kene and certain interpretations in his novel Abay [16].

In 1951, a group of scholars and writers who studied Abay - H. Zhumaliyev, E. Ismailov, A. Margulan, and K. Mukhamedkhanov—were accused of nationalism. Despite such pressure and control by state authorities, representatives of the

Kazakh national intelligentsia continued to create and work for the cultural and spiritual development of their country.

During the «thaw» years, interest in Kazakh history and culture increased significantly, which was reflected in the work of intellectuals who shaped national identity. Ilyas Esenberlin became the first major Kazakh writer whose works made a decisive contribution to the formation of historical memory and national self-awareness. His work in the 1960s–1980s became an intellectual phenomenon that allowed Kazakh literature to reach a new level. The enormous role played by I. Esenberlin in shaping the national idea of modern Kazakhstan was also emphasized by the country's president, K.-Zh. Tokayev, who said: «It is impossible to understand Kazakh history without a thorough study of the works of I. Esenberlin. We must remember and honor the thorny, heroic path of our glorious ancestors. The writer's trilogy «Nomads» and the novel «The Golden Horde» have made an enormous contribution to the restoration of our historical memory. I. Esenberlin's works, which extol the patriotic spirit of the Kazakh people, convey a reverent attitude towards the history of our sacred land» [17,95].

One of the notable figures of this period is Olzhas Suleimenov. As noted in the study, for many young Kazakhs, he became a «ruler of the mind», an ideal to look up to. In the harsh ideological conditions of the Soviet era, Olzhas Suleimenov's works played a special role in defending the historical dignity of the Kazakh people, restoring it, advancing its culture to a new level, and promoting the Kazakh nation. His influence was significant in shaping the worldview of Kazakh youth, increasing their civic awareness, and fostering a high regard for their national dignity [18].

The Soviet intelligentsia of Kazakhstan found itself in a difficult position between loyalty to party ideals and the desire to preserve national uniqueness. Many scientists and cultural figures experienced internal contradictions, trying to reconcile official requirements with their own convictions. This internal conflict was reflected in their scientific and creative works, shaping the unique intellectual climate of the time.

Thus, this period in the history of intellectual life in Kazakhstan was a stage of intensive development of science and culture, which took place under the influence of ideological restrictions and repression. Despite this, it was during this period that the fundamental foundations of modern Kazakh science were laid and a professional intelligentsia was formed, which played a key role in the future cultural and scientific revival of the country.

Post-Soviet transformation: intellectual revival and challenges of the independence era

The collapse of the Soviet Union in 1991 was a turning point in the history of Kazakhstan. Having gained independence, the country entered a new era—a time of profound rethinking of its historical and cultural foundations, a search for its own identity, and the construction of a national project. In the 1990s, the national intelligentsia was forced to reevaluate the Soviet legacy. The issue of restoring historical justice was particularly acute: the rehabilitation of repressed figures, the return of forgotten names in Kazakh science and culture, and work to study and reinterpret the history of the Alash movement also intensified. In November 1991, the Presidium of the Supreme Soviet of the Kazakh SSR

adopted a resolution to establish a state commission to study the circumstances of the famine and mass political repression in Kazakhstan. The commission included prominent scientists, public figures, and law enforcement officials. The commission was headed by the renowned scientist, director of the Ch. Ch. Valikhanov Institute of History and Ethnology, academician M. K. Kozybaev [19].

The political leaders of the Alash Orda movement had a significant impact on the development of contemporary political culture in Kazakhstan. They laid the foundations of national self-awareness, institutional statehood, and value orientations that continue to shape political discourses and practices in the post-Soviet period.

In the second half of the 1990s, for the first time in Kazakh ethnology, a comprehensive study of the genesis of the Kazakh people and shezhire - the genealogical chronicles of the Kazakhs - began. The priority of this study was due to the fact that shezhire play an important role in the historical consciousness of the Kazakhs, reflecting not only ethnic processes but also socio-normative relations in society. In addition, they are unique sources on the history of the Kazakhs' origins. Genealogical charts allow us to reconstruct various historical events [20,33]. Their systematic analysis has broadened our understanding of the structure of tribal associations, migration routes, and interrelationships between different groups, as well as the role of historical memory in the formation of Kazakh identity. As a result, shezhires have taken their rightful place in scientific discourse, becoming an integral component of the reconstruction of ethnogenesis and an important tool for preserving the cultural code.

In the early years of Kazakhstan's independence, large-scale work began on the creation of new history textbooks, with an emphasis on the national perspective. These textbooks reinterpreted Soviet narratives, restored forgotten pages, and shaped national identity. In textbooks published during the Soviet period, national heroes, who were presented as negative characters, are now given an objective and positive assessment. [21,89].

Curricula began to include topics on the development of global socio-political thought, including historical centers in Europe, as well as sections on the Annales School and research centers in the US, Iran, and China.

Professional historians were given the opportunity to publish their ideas in the pages of magazines such as *Otan tarihy*, *Mysl*, *Parasat*, *Kontinent*, etc. New journals and other media became catalysts for fresh ideas and scientific concepts [22, 56].

Thus, the first years of Kazakhstan's independence became a time of intense intellectual revival, when national historiography and the humanities were able to go beyond Soviet dogma and offer their own interpretations of the past. The creation of state commissions to study famine and repression, comprehensive research into ethno genesis and genealogy, and the development of new history textbooks with an emphasis on the national perspective testify to society's desire to restore historical justice and strengthen cultural identity. The emergence of new academic journals and research centers has catalyzed fresh ideas, allowing the Kazakh intelligentsia to rethink both the national heritage and the global processes of the late XXth century. These steps laid the foundation for the

further development of the intellectual history of independent Kazakhstan and the integration of its scientific thought into the global humanities space.

Conclusion

The intellectual history of Kazakhstan in the XXth century is a multi-layered and dynamic process in which cultural, political, social, and ideological factors are intertwined. The formation and development of the intellectual environment took place in conditions of constant transformation—from the colonial era and the struggle for national identity to the rigid framework of Soviet ideology and the subsequent renewal during the period of independence.

The study showed that the formation of the national intelligentsia in the early XXth century was a key stage in the development of Kazakhstani intellectual thought. The leaders of the Alash movement laid the foundation for cultural modernization and created the basis for scientific knowledge, literature, education, and political philosophy. Their work became an intellectual resource that ensured the continuity of historical consciousness and the strengthening of national identity.

Despite repression, ideological control, and losses, the Soviet period became a time of institutional growth: a network of scientific institutions was created, the education system developed, and new areas of science and culture emerged. The intelligentsia, from Kanyash Satpaev to Mukhtar Auezov and Ilyas Esenberlin, not only contributed to scientific, technical, and cultural development, but also preserved significant elements of spiritual development and national identity, passing them on to future generations.

The post-Soviet era opened up new opportunities for humanitarian research, revision of historical heritage, and integration into the global intellectual space. Interest in biographical and cultural-intellectual approaches increased, allowing for a new understanding of the role of the individual in history and the restoration of forgotten or distorted pages of the past.

The publication of this article is justified by the fact that the intellectual history of twentieth-century Kazakhstan represents a key component in the formation of political culture, statehood, and the ideological foundations of national development. Intellectuals acted as influential actors in the political process, shaping modernization projects, public discourses, and the institutional evolution of the state.

An interdisciplinary approach combining the history of ideas with political science analysis renders the research findings relevant for understanding the dynamics of political identity, elite formation, and the resilience of political institutions.

Thus, the article holds scholarly value for political science as it reveals the role of the intellectual elite as a factor in Kazakhstan's political development and expands the theoretical foundation for research in the fields of political modernization and nation building.

Thus, the intellectual history of Kazakhstan is the history of the formation and development of national self-awareness, the struggle to preserve spiritual and cultural values, the expansion of scientific knowledge, and the construction of its own tradition of intellectual experience. It demonstrates that throughout

the XXth century, the intellectual elite was a strategic resource that ensured the national code, the preservation of tradition, culture, and identity of the nation, the stability of society, its ability to adapt to the challenges of the times, and to build prospects for the future. Studying this history not only deepens our understanding of national development, but also provides important guidelines for modern Kazakhstan in the context of global change.

On the other hand, the creative sector actively integrates and combines not only culture and the arts, but also digital and information technologies. From this perspective, support for the development of creative industries also implies measures aimed at stimulating the emergence of new technologies in the country, including artificial intelligence, as well as the formation and retention of a creative class as generators of innovation.

Thus, following the annual Address of the President of the Republic of Kazakhstan, Kassym-Jomart Tokayev, to the people of Kazakhstan in 2021, which emphasized the need to support creators and creative industries, a comprehensive set of support measures was developed and implemented. These measures include legislative regulation through the adoption of various regulatory legal acts and the Concept for the Development of Creative Industries for 2021–2025 (hereinafter referred to as the Concept), as well as institutional and economic mechanisms designed to stimulate the sector's development.

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